

# HYMNAL

BY  
ROBERT BOLTON.

AND

*Published before his Death.*

*The fourth Edition.*

*Humble your selves in the sight of the Lord, and he  
shall lift you up. James 4. 10.*

*Study me in thy Palace*



*Every Day and every Time.*

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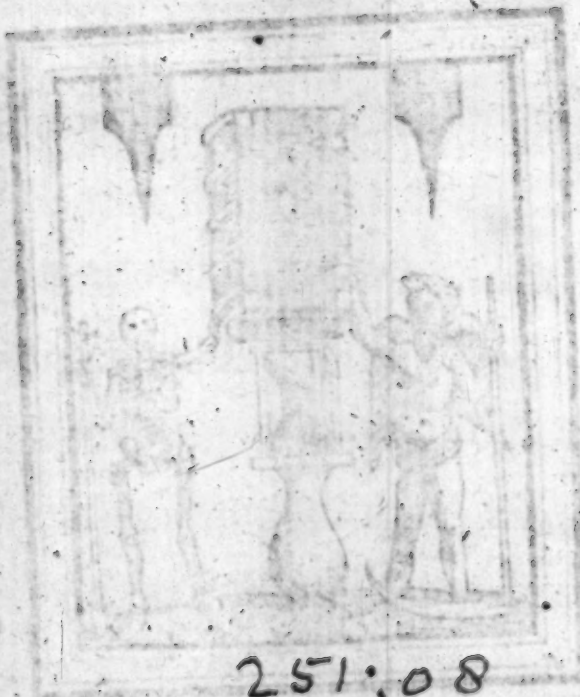
# HELPS TO HVMILITATION

BY  
ROBERT BOLTON  
AND

Published for the Author.

The fourth Edition.

Hand's your selves in the light of the Lord, and see  
Hill up you up. James 1. 8.  
Study me in thy Time.



Of the world but a shadow

And the world is but a shadow

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## To the Reader.

**H**ere commend unto thee Christian Reader a table of Repentance, now put into a little tract collected from that grave, learned, and godly Divine, Mr. Robert Bolton. I could have been content to have stayed the publishing thereof; untill such time in which the Author might have bin prevailed with to print it; for there cannot but want much beauty and lustre, which it might have had, if it had beene.

## The Epistle

beene set forth or perused to bee fitted  
for the Presse by him that first gave  
life unto it. But being inforced to it by  
the importunity of many well affected,  
both far and neere ; and I unwill-  
ling to have such a precious fountaine  
sealed up, considering the good that  
might redound unto many in the meane  
time by it : I resolved by the Authors  
leave, no longer to ingrosse the same to  
a private use, but to impart it to a Pub-  
licke good ; especially considering first  
how few are acquainted with the right  
nature of humiliation, and Repen-  
tance, no more than Nicodemus was  
with regeneration : that though many  
boast of it, few have it, when alas it's  
plaine, without true Repentance,  
there is no salvation. Now this Table  
having so perspicuously unfolded the  
nature



---

to the Reader.

---

nature of this grace, those that haue a beginning of it, may from hence adde an increase to their store; and they that want it, may beere see the Way and meanes of obtaining it. Secondly, the extraordinary exercise of fasting and prayer, a duty of precious account amongst Gods Children, which hath alwayes beene wonderfully blest with a happy successe; in so much as albeit their ordinary prayers retorne not empty without a Blessing, yet Respectively to those prayers which are ioyned with fasting, they seeme barren and blasted, which otherwise are fruitfull and full eared. How then could I withhold this, which by experience and the iudgment of iudicious Christians, cannot but be of speciall use and helpe unto such a Blessed and successefull Ordinance?

Thirdly,

## The Epistle to the Reader.

Thirdly, these times call for it, to Fast  
and pray, and cry mightily unto God by  
our prayers, that wee may stand in the  
gap, and make up the breach: and from  
this little Tract wee may receiue much  
helpe in this particular. Wherefore I  
hope I shall need no further perswas-  
ion for thy gracious acceptance, than that  
beereby, if the fault bee not thine owne,  
thou mayst receive much good and com-  
fort to thy Soule: which if thou  
findest, give God the glory,  
the Author thy thanks,  
and me thy praiers.

I.S.





# HELPE TO HVMILIATION.

Act. 2. 37.

*Now when they heard this, they were pricked  
in their hearts, and said unto Peter, &c.*



**I**N these words  
here is: First a  
compunction &  
a thorow wound-  
ing their hearts.  
Secondly, a con-  
sultation, what to  
doe.

Thirdly, Peters holy counsell; *A-*  
*B* *mend*

*mend your lives, and be baptized.*

From the first, in that these men, when they had heard of the greatnesse of their sinne, were thus wounded at the heart, observe:

*Point.*

That contrition in a new creature ordinarily is answerable to his former vanity.

*Instan.*

*Manasse, 2 Chron. 33. 6. Mary Magdalen, Luke 7. Augustine a great sinner, wrote 12 books of Repentance.*

*Reas. 1.*

To whom much is forgiven, they love much: and this is a Fountaine of Evangelicall Repentance. As a traytor condemned to dye, receiving a pardon, would wonderfully breake his heart to thinke hee should be so villanous to so gracious a Prince: So it is with a Christian that beholds GODS mercy to him.

*Reas. 2.*

Christians after their conversion, desire to see their sinnes to the utmost, with all the circumstances that make them hatefull, as the Object, Nature, Person, Time, and Age, &c. in which, or how they were



were done, that so they may bee more humbled for them.

If it be not so (as it may be otherwise, for God is a free agent, and is not tyed to any proportion of sorrow), then such troubles as these usually seaze on them.

First, they are often afflicted with this, that their conversion is not through and sound, and so doe not with such heartinesse and chearefulnesse performe the duties of godlinesse.

Secondly, they are many times haunted with listlessness and coldnesse in their progresse of *Christianity*.

Thirdly, they are visited with some crosse or other that stickes by them: to make them lay a greater Load upon sinne.

Fourthly, they are more subiect to be overtaken with their *sweete sinne*, because they have no more sorrowed for it. For the lesse it is sorrowed for, the more it insnares men.

Fifthly, some of them have been assaulted upon their bed of death with sorrow

fall and strong temptations: Not that men should conceive this is alwayes the reason of it; for God hath ends in all his workes, knowne onely to himselfe; but thus I have knowne some have beene troubled, and this may be in great mercy to make a weake conversion more strong. Least any christian should bee troubled at it, take notice in Contrition: There must be sorrow of heart because of sinne.

There must bee a dislike of it in the will.

There must bee a transmentation or strong reasoning in the mind out of the Word of God against sinne. This is the Sinew of repentance, as *Austin* had against Playes, that all men could not draw him to them.

There must be a resolution and striving and watching against it, as *Iob* with his eye. *Iob* 31. 1.

There must bee a grieving that hee is not excellent in all these, and herein he must make up what hee wanteth in the former.



former. These be in some measure in all Christians; some are more eminent in one part, some in another; as *Joseph* had little sorrow, but a strong Resolution, because he had so strong a temptation, and withstood it; he had strong reasons beyond nature to resist sinne, and resolve against it, so that it is not so much the measure, as the truth of every part that is required. But if they bee not in an excellency in great sinners, they are to mourne for the want of them. To helpe herein, observe these ten degrees or Acts of repentance, or rather helpes to Humiliation.

Get a sight, and survey, and full apprehension of all thy vilenesse, iniquities, transgressions, and sinnes, the number and nature of them.

Get a right apprehension of GODS wrath and fiery indignation, and the pure eye of God against sinne.

Get a sence of the unspeakable misery thou art lyable to by reason of sinne.

Get a base esteeme of thy selfe.

B 3

Get

.3A 2

.3A 3

.3A 4

.3A 5

.3A 6

.3A 7

.3A 8

1 Act.

1 Helpe

2 Act.

3 Act.

4 Act.

- 5 Act. Get an inward sorrow of heart, and bleeding of soule.
- 6 Act. Get an outward bewayling with heart-piercing confession.
- 7 Act. Get an hatred and aversion in thy wil from sinne.
- 8 Act. Get a strong reasoning in thy minde against sinne.
- 9 Act. Get a sincere opposition in thy life, to sinne.
- 10 Act. Get a sincere grieving that thou canst doe these things no better. Now for the first Act, (viz.) Get a sight and survey, and full apprehension of all thy vilenesse, iniquities, transgressions, and sinnes, the number and nature of them; for which purpose take these three helps.
- 1 Help. First, keepe the eye of thy naturall conscience cleare.
- 2 Help. Secondly, be acquainted with all the wayes thou canst possible to anatomize thy sinne.
- 3 Help. Thirdly, take notice of the guilt of originall sin, because a Christian may have his heart locked up more at one time than at another.
- For



For the first of which (viz.) the keeping of the eye of the naturall Conscience cleare, observe: 1 Helps.

First the rules of the Heathen that never did know Christ. 1

Secondly, the indowments of the Heathen. 2

Thirdly, the common notions of nature which were in the Heathen. 3

For the first (viz.) The rules of the Heathen that never did know Christ, as in: 1  
The rules of the Heathen.  
 stance in: *Lying*, besides the Word of 1  
Revel. 22, 11  
 God which banisheth it from Heaven, by the light of naturall Reason, *Aristotle* faith, *A lye is evill in it selfe, and cannot bee dispensed withall; and the Reason of it is this: We have a tongue given us to expresse the truth; now if our tongue tell more or lesse than our minde conceives, it is against nature.* 0

*Ribald talking*, of which many make a sport, and rather than they will lose a Iest, they will venter to damne their soules. *Epictetus* faith, *It's dangerous to digresse into obscenity of speech.* 2

Cowardize in good causes, thinking it good to sleepe in a whole skinne; Aristotle Ethic. 3. cap. 1. That in some cases a man had better lose his life, than to bee cowardly.

4 Drunkenesse; the dayes be so drow-  
ned in impiety, that if a man be not drunk every day, hee will take it in great disgrace if he be not counted an honest man; whereas Seneca saith, It is but a raging madnesse, and if hee should behave himselfe so but two or three dayes, as hee doth when he is drunken, men would count him mad.

5 Mourning immoderately for the losse of  
Sene. 100. Ep. wife or children.

6 Passions of anger; Morall Philosophers have many excellent rules, the which if a naturall man would take notice of, hee would never be so passionate; for they say it ariseth first, From a great weaknesse of spirit. For were hee manly, hee would passe by those things with scorne: whereas he shewes himselfe to be of an effeminate spirit, and impotent Affecti-

ons.



ons. From selfe-love. From an over delicacy, and too much nicenesse in suffering wrong. From a passing proud nature, being affraid to be contemned. From too much credulity, so that if one or two doe whisper, hee thinkes they speake something hurtfull of him, and is ready to break out into rage: for which passions they give these rules.

2

3

4

5

That thou contain thy body and tongue in quiet.

1

That thou say over the Greeke *Alphabet* before thou say any thing in rage.

2

That thou looke thy selfe in a Glasse, and thou shalt see what an ugly creature thou art in that rage: For, sayth Homer, his eyes sparkle like fire, his heart swels, his pulse beates, &c. So that if in this mood he should see himselfe in a glasse, he would never againe be angry.

Secondly, observing the endowments of the Heathen. For instance, *Regulus* the *Romane*, being taken prisoner of his enemies the *Carthaginians*, and upon promise of returne, if he sped not, obtaining to

2

The endowments of the Heathen.

1

Instances

C

goe

goe home to *Rome* to treat with the Senate for a commutation of Captives. *Carthaginians* for *Romans*, of whom himselfe was one. Comming to the Senate, hee gave weighty reasons to dissuade them from commutation; so as chusing rather to abide the certaine cruelty of his enemies, than to breake his faith and promise, he returned, where hee was most cruelly used of them; By whose example Christians might bee ashamed that make no matter of breaking their promises.

2.  
*Instance.*

*Fabrizius* attained to that height of excellencie, that it was sayd, A man may as soone pull the Sunne from its Spheare, as that man from his honest and iust dealing.

3.  
*Instance.*

*Cato* was so excellent, that it is sayd: He did not good for feare, shame, profite, &c. but because goodnesse was so incorporated into him, that hee could not doe otherwise.

4.  
*Instance.*

*Cambyfes* stood so strictly against bribery, that a Judge being taken in that crime



crime, he flayed him, and set his skinne  
in the seate of Iustice, and let his sonne  
leane thereon that hee might hate that  
vice.

*Zaleuchus* King of the *Lacrians*, made a  
law for adultery, that whosoever was  
taken in that fact, should have his eyes  
pulled out; now his owne sonne being  
taken in that fault first, because he would  
not violate his owne Decree, he pulled  
out one of his sonnes eyes, and one of his  
owne.

Thirdly, observing the common  
notions of nature, which were in the  
Heathen: as,

All good is to be done.

All evill is to be avoided.

Kinde is to be propagated.

Doe as we would be done by.

God is to be honoured, from whence  
ariseth this obiection namely: Is not this  
notion extinguished in them that deny  
God?

Not utterly, but it generally dwels in  
them; so farre onely they have use of it, as

to leave them without excuse. *Rom. 1.*  
19. 20.

6 A mans life is to be preserved : Now  
selfe preservation is so ingrated into the  
blood and veines ; that therefore the self-  
murderer sinneth ;

1 Against God the Father.

2. Against God the Sonne.

3. Against God the holy Ghost.

4. Against the light of Nature.

For the first, (*viz.*) thou sinnest against

1  
Against God  
the father.

God the Father, who commaundeth,  
*Thou shalt not kill*, and so thou sinnest :

1. Against the image of God, in that thou  
destroyest it.

2. Against his Sovereignty : For,

1. Hee hath appointed thee to Worke in  
his Vineyard, and thou wilt rather die,  
&c. as if hee were a hard Maister, that  
thou dardest stay no longer in his service.

2. Thou dishonourest him, and gratifi-  
est his enemy.

3. Hee hath planted thee as a Tenant at  
will in this earthly tabernacle, and thou  
bearest it about thy eares,

Thou



Thou sinnest likewise against God the Sonne; for.

2.  
Against God  
the Son.

Thou art none of thine owne, thou art bought with a price; this will helpe thee against the Devils temptations; for when hee comes to tempt thee to that sinne, say, Thou art anothers, and not thine owne.

Thou mayest Christs body in taking away a member of it.

2.

Thou sinnest against God the holy Ghost; for,

3.  
Against God  
the holy ghost.

Thou polluteest thy soule with blood; and,

1.

It is the Office of the Spirit to dwell with us; and,

2.

It is the office of the Spirit to invite us to taste of the good blessings of God, as *Esay* 55. Oh! but my Soule is blacke with sinne, &c. This is the action of the Spirit to reveale this unto thee.

3.

Thou sinnest against the light of Nature most Cowardly, and against Fortitude; thou sinnest against the kingdom; against thy neighbour, thy Family, and

4.  
Against the  
light of nature

thy selfe, and puttest thy selfe among the sorrows of the divels, which is a Bedlam madnesse.

*2. Help.*

Be acquainted with all the wayes thou canst possibly, how to anatomize thy sinnes; for which purpose take these methods and helpes.

*Method.*

Be perfect in the Law of God, and look thy selfe in the pure Christall glasse thereof; be thoroughly catechised in the Commandements, as in the fourth Commandement; wherein consider,

1

Preparation.

2

Celebration.

1

Preparation, which consists,

1

In Praying;

Publicly with thy Family; Privately with thy selfe.

2

In examination.

3

In renewing thy repentance.

4

In covenanting with thy thoughts to spend that whole day in holy things.

2

Celebration.

1

It may be for scandalous sinnes in thy life thou hast beene sorrowfull, but thou hast



hast passed the Sabbath with many wandrings ; for which thou hast not been humbled : All these are to bee brought to thy mind with much bleeding.

An utter Cessation or abstinence from thoughts, words, and deeds; of calling, or recreation ; more than for necessity, mercy, or comelines.

Take survey of all the wrong which we have offered to all things in Heaven and Earth ; all things are the worse for a wicked and ungodly man , so farre as sinne can adde hurt unto them.

Take a perusall of thy selfe from top to toe. The finnes of thy eyes ; each thing thou lookest on , not making a holy use of them, is a sinne of omitting : consider then how many there are every day, and, if in one part so many, what are there in the whole body ?

Consider all the commissions, and omissions as thou standest in severall relations.

As a Creature ; how thou hast carried thy selfe to thy Creator.

As

As an husband to thy wife.

As a Father to thy Children.

As a Maister to thy Family.

As a neighbour, to them without, or to Gods children.

As a Subiect, &c. Take notice of all thy failings in all these, and thou shalt finde sufficient matter for a day of humiliation.

<sup>5</sup>  
*Method.*

Labour to get (as I am perswaded every Christian hath) two Catalogues of thy sinnes, before conversion, and since.

Of Gods mercies, spirituall and temporall.

*3. Helpe.*

Take notice of the guilt of Originall sinne. Now because a Christian may have his heart locked up more at one time than at another, let them in case of barrennesse, consider these sixe quickning poynts.

<sup>1.</sup>  
*Quickpoint.*

Looke to the seede and sinke, and naturall inclination of thy heart to all manner of wickednesse; for suppose by the mercy of God thou wert able to say, and that truly, that thou couldest not possibly



possibly finde any actuall sinne within thee: yet look backe to the corrupt fountaine, and there thou shalt finde that thou and the most holy Christian on earth, whilst thou livest in this house of flesh and tabernacle of clay, thou hast it in thy nature to sinne against the Holy Ghost, to kill Iesus Christ, to commit sodomy; and what hindreth but Gods free mercy? *This then thoroughly considered, is sufficient matter to humble thee, to consider with thy selfe what a wretch am I yet, that have this seede still in my bowels.*

Consider and thoroughly weigh the circumstances of all thy sinnes, of thy unregeneration, at what time, in what place, with what scandall, &c. As *Austine* saith of himselfe, hee did wonderfully weepe in reading the fourth booke of *Virgill* when *Dido* was killed; what a damn'd soule had I (quoth he) that could weepe for her misery, and not for my owne? So when he listned to musicke, and to the tune in singing of a Psalme in the Church,

D

rather

2.  
*Quick.  
Point,*

Chap. 4.

rather than kept his heart to goe along with the matter : and for being much addicted to stage-playes, and to many more, but especially for robbing an Orchard, which he aggravates by many circumstances; that great renowned Father left this example to all posterity; whereas if a young man now adayes should but cry out of robbing an Orchard, hee would be thought simple, and too precise. Looke the second booke of his *Confessions*, where see his sinne aggravated by these ten Circumstances.

1  
Circum-  
stance.

Saith hee, *This theft which I committed, was not onely in the booke of God forbidden, but I had it in my heart dayly.*

2  
Circum-  
stance.

*Volui, feci; I resolved with free will to doe it, and I did it.*

3  
Circum-  
stance.

*Fastidio equitatis, I did not doe it for want, but in disdaine of goodnesse, and out of an eager desire to doe wrong.*

4  
Circum-  
stance.

*I had abundance of the same kinde, and better at home.*

5  
Circum-  
stance.

*I did steale them, not so much to enjoy the thing, as mine owne theft, that*

it



it might be said of my old companions,  
that I robd an Orchard.

There was a number of desperate  
swaggerers and incarnate Divels with  
me. 6  
Circum-  
stance.

*Nocte intempestiva*, at midnight : which  
nce aggravates with another Circum-  
stance, when we had beene sporting and dancing,  
and drinking ; we did it. 7  
Circum-  
stance.

Wee carried all away. 8  
Circum-  
stance.

Wee carried so many away , that they were a  
burden to us. 9  
Circum-  
stance.

When wee came home , wee gave them to the  
swine : and then at the conclusion , hee  
cries , Ob my God , behold my heart , *Eccor  
meum Deus*. 10  
Circum-  
stance.

If wee would looke backe on such a  
Sabbath breaking , how in such a place,  
at such a time , so inflamed with lust : If  
drunkards , whore-mongers , usurers,  
&c. would take this course, they might  
finde such aggravations, that by the mer-  
cy of God, might terrifie them from their  
evill courses.

In case of barrennesse consider , wee  
had 3  
Quis.  
Point.

had our hands in the sinne of *Adam*, and so brought all the sorrow, sinne, and damnation uppon all men that are or shall bee damned, and wee are guilty of all the horrors of Conscience. If wee had not hearts of *Adamant*, or hewne out of a rocke, or had sucked the brest of *Wolves* or *Tygers*, wee would bee mooved at this, which is able to breake in pieces a thousand *Adamants*. I speake advisedly, it is able to open a wide gap of penitent teares in the most hard-hearted and flinty soule of the most bloody sinner.

<sup>4</sup>  
*Quickpoint.* Cut off all sinne both Originall and actual that thou hast taken notice of, and doe but consider the imperfections that follow the best actions, the innumerable distractions of the most holy prayer that ever thou madest; the *sinnes* of the last Sabbath, thy deadnesse, fruitlesnesse, with many other omissions, &c.

<sup>5</sup>  
*Quickpoint.* Remove all personall *sinnes*, yet consider how many wayes we have had our hands in others *sins*, which (it may bee) they have carried to hell with them. We have



have a World of matter from hence to mollifie & break our stony hearts: For we may be guilty of others sinnes thirteene manner of wayes. There is none but are guilty of some of these wayes, viz.

First, by encouraging them, as those Prophets which cryed Peace, peace, when there is no peace, when they are but formall or civill professors, those that sow pillows under mens elbows, that heale the wounds of the people with faire Words; when there is nothing towards, but tumbling garments in blood, and vengeance, and devouring with fire. Aske all those Ministers that reveale not the whole counsell of GOD, who sent them to encourage? it shall all fall to nothing: But you of this place are inexcusable, for wherein have I hid any thing from you? No, I dare not bee guilty of any Mans blood that way, for the damnation of my soule.

Esay 9. 9.  
Ezek. 13. 10.  
Ier. 14. 14.

By provoking; Jobs Wife sayd to him, Curse GOD, and dye: So, Fathers provoke not your Children to Wrath, for they

Job 1. 9.  
Eph. 6. 4.

they then are guilty of their sinnes.

3 By familiarity with *sinners*, with company keeping. If thou vouchsafest thy company to Alehouse haunters, to prophane persons, Idolaters, to Gods enemies; looke for that sharpe checke which the Prophet gave to *Jehosaphat* for associating himselfe with wicked *Ahab*, saying; Shouldst thou countenance the ungodly, and love them that hate the Lord? Therefore is wrath upon thee before the Lord. Or as *Psalm*. 50. 18. When thou sawest a theefe, thou consentedst with him, and hast beene partaker with adulterers. Therefore as *Moses* sayd to the people, Separate your selves from the Tents of *Corah*, least ye perish with them: And, Come out of *Babylon*, my people, have no communion with that Whore, least yee perish in her sinnes, and be destroyed with her plagues, *Rev.* 18. *David* saith, I have not dwelt with vaine persons, nor will I have fellowship with the ungodly. *Odi Ecclesiam malignantium*. And who would vouchsafe to let their love runne on such in this life, from whom they must be separated in the world to come: But  
for

2 Chron. 20.

37.



for workes of thy particular calling, as buying, selling, salutations, &c. we must have these; or we must out of this world, as 1 Cor. 5:10, 11.

By participation, *Thy Princes are rebellious, and companions of thieves*: so Magistrates which execute not their office, are guilty of all the sinnes which the people commit within the compasse of the time of their government, and they are all set on their score, without repentance.

By silence when thou hearest a good man traduced and sayest nothing; especially dumbe dogges; every Sabbath is a bloody day to them, for their silence is cause of all the iniquities done that day, and all these things which they doe amisse, whether by swearing, Ale-house haunting, &c. all are set on their score; so all those that are faint and cowardly for Gods glory and truth.

By defending: *Woe to them, that call darknesse light, and light darknesse*; Therefore if any by quicknesse of wit will labour

4  
Esa. 1, 23.

3

6

Esa. 5. 20.

bour to maintaine usury, bribery, &c. they are guilty of those sinnes.

7  
1 Kings 21. 7 By Counselling, as *Jesabell* counselled her husband to kill *Naboth*. Or as those who say, Come, let us crowne our selves with rose buds before they be withered, let us all be partakers of our wantonnesse, &c.

8  
2 Sam. 11. 15 By commanding, as *David* commanded *Uriah* to be set in the fore-front of the battell, and therefore guilty of his death.

9  
Acts 12. 22. By commending, as those that commended *Herod* for his Oration, saying, It is the voyce of a God; they were guilty of his sin in taking honour from God.

10  
1 Sam. 3. 13 By connivency, as *Ely* winked at his sonnes; for which you may see what a fearefull Judgement fell upon that House for forbearing them. If wee had no other sinnes in a day of Humiliation, it were able to breake the hardest heart; but especially for Masters of Families, who winke at their children and servants swearing, Sabbath-breaking, &c. If these be not guilty of the former sinnes, yet they are guilty in not praying with them, and



and bringing them unto extraordinary exercises.

By consenting; as *Paul* bewayled that he carried the cloathes of them that flew *Stephen* when he was stoned: 11.  
Acs 22. 20

By not sorrowing for them: *David* shewes what Christians ought to do. 12.  
Psal. 119. 136  
Psal 25. 13  
Mark 3. 5

By not praying against them, for the suppressing of them. 13.

Consider the *sins* of the times; *David*'s Eyes gushed out with teares to see men transgresse the Law. So *Lots* heart was vexed daily with the *sinnes* of the people amongst whom he lived. 2. *Pet.* 2. 8. And blessed are they that mourne, so *Mathew* 5. chap. 4. Observe these severall branches well, and thou shalt finde *sinnes* enow to mourne for. 14.  
Quick point!  
Psal. 119. 139

Now for the second *Act*, viz. A right apprehension of Gods wrath and fierce indignation, and the pure eye of God against sinne. Now the Christian oftentimes complaines, that he cannot apprehend Gods wrath sufficiently: let him take these helpes. 15. Act.

1 *Helpe.*

The severity of Gods iudgements against *sinne*; for which,

1

Hee threw downe the Angells from Heaven to bee Divels for ever, (which might have done him abundance of glory) and that, that some thinke, but for a thought.

2

For but eating an Apple, which some count a small fault, hee cast *Adam* out of Paradise, and sent a world of misery upon him and his posterity.

3

*Genesis 7.*

He drowned the world; which shews the infinite purity in God, not to abide *sinne*.

4

*Ezec. 16. 49*

Hee burnt *Sodome* for those very *sinnes* now reigning amongst us.

5

Hee reiected the *Jewes* which were his most deare people: for they so provoked God, that they are now no nation, and his wrath hath so fiercely seized on them, that they are most cursed Vagabonds, and so have beene a thousand fixe hundred yeares.

6

Consider, hee hath created horreur of conscience, which is a hell upon earth, for the



the punishment of *sin*; but above all, the torments of hell, that woefull place and state prepared for the wicked, where the greater part of the world shall bee howling for ever.

Consider how hard a thing it is to get pardon for *sinne*, in that the iustice of God, was hard to be satisfied. Imagine all the World were turned into a masse or lumpe of gold, the stones of the streets into precious pearles, and the Sea and rivers all flowing with lyquid streames of most pure gold: they would not satisfie the wrath of God for the least *sinne*: if al

*a Helpe.*

*Micha. 6. 7*

E 2                      inflict

inflict uppon him. Which well considered, there is infinite cause to bring us to a sense of Gods wrath, that he should lay, and suffer such infinite torments to be on him, that he cried out unto God, *My God, my God, why hast thou forsaken me?* Though he loved him infinitely as himselfe, yet hee would have his iustice satisfied.

3<sup>d</sup> *Helpe.*

The unresistable comming of God against sinners, though he is wonderfull ready and easie to be intreated whilst he vouchsafeth a day of Visitation; but if men will withstand the day, then he comes in devouring rage; and his wrath beeing once kindled shall burne to the bottome of hell; then his Arrowes shall drinke blood, and eat flesh, *Hosea 13. 8.* then will hee meete them as a Beare robbed of her Whelpes, and teare in pieces when there is none to helpe, *Psal. 7. 2.* And in *Esay 66. ver. 15.* is set downe the manner of his comming, with Chariots like a whirlwind.

4<sup>th</sup> *Helpe.*

Gods Holinesse, which opposeth sinne,  
and



and is contrary to it, that hee lookes not upon the least *sinne*, with the least allowance.

Get a sense of the unspeakeable misery thou art lyable unto by reason of *sin*; for which purpose consider all thy *sins*, with their *circumstances*, as of *times*, *past*, *present*, and to come. 3 Act.

Looke backe uppon all thy *sinnes* *past* *Time past.* that ever thou committedst, all that thou hast beene guilty of ever since thou wast borne, *Originall*, or *Actuall*, *knowne*, or *unknowne*, of *thought*, *Word*, and *Deede*; They are written with a pen of iron, and with the point of a Diamond, not to be razed out: They are all uppon Record, and now lye as so many sleeping Lyons, gathering strength and Vigour against such time as the Lord shall awake the Conscience; and then they will appeare and rent thy soule in pieces. I say, let naturall men consider of this poynt, and they shall see themselves miserable; for there are some for a small *sin* put to such frights, as they could not be comforted

in a long space ; as some who having an adulterous proiect, without any actuall pollution, and others who having found a trifle, and made no conscience to restore it ; by the light of naturall Conscience, knowing they did not as they would bee done by, were put into unspeakable horreur : and some who having an unworthy thought of God, were put into such amazement, that they wisht they had never beene. If these for such small things (in mens account) have come to such passe, that they tooke no delight in any earthly thing, but are put to their wits end, ready to make away themselves, wishing themselves *annihilated* ; then what tearing of hayre, what horreur of conscience will seize upon thee on thy bed of Death, with what a gashly Countenance wilt thou looke upon that blacke and hellish Catalogue of all thy sins ? as lyes, oathes, raylings, scoffings at Gods people, rotten speeches, Bedlam passions, goods ill gotten, time ill spent, prophanation of Sabbaths, and  
killing



killing Christ at every Sacrament, as all naturall men doe; These shall be summoned before thee, and charged upon thy conscience by the iust God; then consider in proportion what horreur will be in thine heart; no heart can conceive it, nor tongue of men and Angels utter it. Now then attend, and let none blesse themselves, and say, I never felt this misery, therefore it shal never hurt me, I tell thee, it is the perfection of thy misery that thou art insensible of it: to be soule sicke, and feele it not, is the complement of misery; and the reasons why thou canst not see it, are these seaven.

The Divell, while thou art his, will not trouble thee; he is a Polititian of almost sixe thousand yeares experience; and knowes if once thou perceive and see thy sins, he shall lose thee; therefore he blinds thee.

*Reas. 1.*

Thy conscience is lull'd asleepe with carnall pleasure, and worldly contentments.

*Reas. 2.*

A bucket of Water is heavy on Earth,  
in

*Reas. 3.*

in its owne element and place it is not so. When men are meerely naturall, *sin* is then in its owne place, and the weight is not felt.

4. Reason.

The conscience of a naturall man is like a Wolfe in a mans body ; while it is fed with carnall friends , good fellowship, some great businesse of the World , &c. it is quiet ; but take this away, and then it is felt.

5. Reason.

L. h. 2. 1

A naturall man is spiritually dead, and a Dead man feelles no weight you know.

6. Reas.

He lookes on *sin* through false glasses, as upon covetousnes and usury, through the glasse of good husbandry ; so prodigality through the glasse of liberality.

7. Reas.

For want of consideration , if wee would by our selves consider when the Minister presseth Sabbath breaking, or any other *sinne*, and say , This is my case, but now by the mercy of God I will bee humbled ; this would much helpe us to see our misery.

Thou hast had thy hand in murdering  
many



many a soule, all thy drunken companions, thy brethren in iniquity, many per-  
adventure with whom thou hast conver-  
sed, are dead, and in hell long agoe; thou  
art guilty of the damnation of their  
soules. Cain was a *cursed man*, and had a  
*brand upon him* for the killing but a man;  
then how will the murdering of so ma-  
ny soules affright thee, if thou hast beene  
a meanes to set them to Hell? as,

For thy wife; thou shouldst have lived  
with her *as a man of knowledge*.

For thy children; thou shouldst have  
catechised them, and brought them up in Re-  
ligion.

For thy servants, it may be thy exam-  
ple hath made them *swear, lye, &c.* How  
will their soules curse thee in the pit of hell;  
and curse that time that ever they first saw  
thee? But no carnall man will beleewe  
this till they feelee it.

Thou hast beene the *Slave of Sathan*,  
worle than a *Turkish Gally-slave* all thy  
life; for when thou mightest have beene  
*Gods Free-man*, and wouldest not, the

F

Divell

Divell hath bid thee *ſweare*, *breake Gods Sabbath*, &c. and thou haſt obeyed him, and beene the *Divels Drudge*. The *Turkiſh Fetters* are but *cold Iron* at the worſt, but thine bee *inviſible chaines of eternall damnation*. Hee ſcourgeth thy *naked Soule* with *inviſible Scorpions*, feeds thee every day with *fire and brimſtone*. When thou art out of the *Turkiſh ſlavery*, thou mayeſt bee a man againe: but here *Sathan ſcourgeth* thee, and thou ſeeſt it not; hee feedeth thee with *poyſon*, and thou taſteſt it not: And ſhortly he will locke thee up in *perpetuall torments*, where thou ſhalt never bee freed from *Divels*.

*For preſent  
ſinne.*

First, now thou art in health, thou thinkeſt *all is well*; but know the contrary, whiſt thou art *naturally*, and *unconverted*:

1. Thou diſhonoreſt God in a high degree, thou provokeſt the glory of his pure eye every day, by every ſinne thou committeſt.

2. Thou trampleſt under foote the blood of  
Divell of



of Christ in every Sacrament, if thou beest not a convert.

The Spirit puts good motions into thy heart; as at this time it may be, thou resolvest by the mercy of God to leave al thy former wayes, and be Gods servant: but presently thou stiflest it by worldly talke, and thy old companions.

The Angels offer to guard thee, but thou refuseth their attendance, and denyest to be under their protection, while thou wandrest out of thy wayes.

To Gods children thou art as a goade in their sides.

Thou drawest Wife and Children, neighbours and all thou canst to Hell, by thy ill example, &c.

The creatures thou art mercilesse unto, for thy sin adds to their misery which they groane under, & thou yet addest to their burden by thy sinne.

Thou art lyable to all the ill a man unconverted may endure, or to any sinne that a man destitute of divine grace may commit: as,

1

To spirituall hardnesse of heart, blindness of minde, slavery under thy lusts, fearednesse of conscience, or committing the sinne against the Holy Ghost.

2

For time to  
come.

To temporall any thing that may befall any man, as to be possessed of the diuell, &c. I wish every naturall man seriously to consider this; for thou dying in thy naturall estate, art certainly damned; and for any thing thou knowest, thou mayest dye the next moment, and then all things are thine enemies; death, which is certaine: but how, when, or where thou knowest not. *Calvin saith, A man may dye a thousand wayes in one houre.* Some Physicians say, there are three hundred diseases in the body, all mortall: Besides, new finnes have begotten new diseases; and thou mayest dye suddenly by an impostume: thy house may be fired, and thou consumed by it; thy horse may stumble, and so destroy thee; a tyle may fall as thou art walking, and so kill thee; an Adder under the grasse or hearbs may sting thee. Canst thou promise thy selfe  
to



to see the Sun againe when it's once set,  
though now thou bee in perfect  
strength? But however, nature will end  
at length; Sathan then is ready to come  
with his utmost malice, when thou art  
faint and loath to depart; then he will  
lay open all thy sinnes, and then the very  
next step is,

The Iudgement seate of Gods tribu-  
nall, where God will declare what mer-  
cy he offered thee, and the Devill will  
plead to have thee.

Then comes the eternall separation  
from God, and possession of those tor-  
ments which are caselesse, endlesse, and  
remedlesse. Oh the tearing of the haire,  
and the gnashing of the teeth, that this  
will produce bespecially when you con-  
sider, God every Sabbath stretched out  
his armes to imbrace you, & you would  
not; Christ offered to make a playster of  
his hearts blood to cure you, but you  
trampled it under your feete: The holy  
Ghost put good motions into your heart,  
but you rejected them; the Minister hee

pressed hard to have you yeeld, but you withstood him. Oh the hellish cries that these will fetch from such an heart.

4 Act.

Wherefore let this betime beget in thee a base esteeme of thy selfe; consider,

1 Helpe.

Thou art worse than a Toad; nay, a Toade is a faire amiable creature in comparison of thee. For first, a Toad following the instinct of nature, serves the Creator in its kind, it sucks up the venome of the earth, which otherwise would poyson us: but thou art a degenerate creature and Traytor, who drinkest poyson out of Gods mercy, to sinne more against him. Thou art sworne friend to his most deadly enemy, and breakest all his Commandements. Secondly, the venome of a Toad kills but the body: the poyson of sinne kills both body and soule. Thirdly, when a Toad dyes, its misery is ended, but then thy woe begins; then thou wilt wish thou hadst beene any thing but a man.

2 Helpe.

If thou hadst looked upon that man  
in



in *Math. 8.* possessed with a Devill, who dwelt among the Tombs went naked, chaines would not hold him, the Divell was so powerfull in him: thou wouldest have thought him a dreadfull spectacle of extreame miserie; to have a legion of Divils, by computation sixe thousand sixe hundred sixtie sixe: but I tell thee, thou hadst better have a thousand Legions, than one unrepented sinne;

The Divell he can have no power but over the body, and so he may over a Saint, and had over Christ, to carry him to the top of a pinnacle: but never sinne, likethine, of obstinate and finall impenitencie, was found in a sanctified man.

Sinne made the Divell sougely as he is, being else of an Angelicall nature; onely sinne makes him odious: therefore it is worse than either the tongue of men or Angels can expresse.

All the Divels in hell in thy body, can not doe thee one pinsworth of hurt for the salvation of thy soule: but one sinne wilfully unrepented of, and so unpardoned,

done, will damne it; so that it were better to be possessed with a thousand Devils, than one sinne unrepented of, and unpardoned.

*5 Act.* Get an inward wounding of thine heart, and bleeding of soule; Where take these helpes.

*1 Help.* First, thy heart that hath beene the *Fountaine*, or rather *Sinke*, from whence hath issued many foule streames, where all ill hath beene forged, all evill words, raging passions, and wicked thoughts: Now then by the rule of proportion, let thy heart be a *fountaine of sorrow* for sinne; If Christ open a *Fountaine of mercie* for mourners, let not us bee excluded for want of sorrow.

*2 Help.* Consider the heart of Christ, he had not taken upon himselfe a heart of flesh, but for sinne, which for thy sake was tilled with that singular depth of sorrow and grieve, that if all the godly sorrow of all the Christian soules from the beginning of the world to the end thereof, in heaven or in earth, dead or alive, were collected



lected into one heart, they could not countervail the depth of his anguish. Shal then his blessed Soule fall asunder in his blessed breast, assaulted with al the Wrath of God, and the second Death? Shal his soule be like a scorched hearth; and so pressed with the flames of Gods revenging Wrath, which wrung from him those bloody drops and rueful cryes, *My God, my God, why hast thou forsaken me?* The wrath of God was so fierce on him, that (I say) droppes of blood fell from him: and shall thy heart bee as stone within thy breast; and never be moved? Oh prodigious hardnesse, and worse than Hea-thenish ingratitude!

If thy heart bee not wounded here in this World in some measure truly, it shall hereafter be filled with such endlesse horror, that would grieve and breake ten thousand hearts to imagine or thinke on it. Is it not better then to mourne a little heere in this Life for sinne, than to have our hearts enlarged to endure unto all eternity the horror of Hell? Is any man so senselesse to thinke he shal go to

G

Heaven

3. *Helps.*

Esa. 38. 14.

Job 6. 4.

4 Helpe.

May 57. 15.

5 Helpe.

6 Act.

heaven as in a bed of downe; and never be touched for his sinne; which is as impossible, as for thee to reach heaven with thy hand. When *Hezekiah*, a man perfect in all his Wayes; complained and chartered like a Crane; *David* roared all the day long; *Psal. 32. 3.* *Job* complained, *The arrows of the Almighty are within me, the venome whereof doth drinke up my spirit.* Nay, *Christ* himselfe cryed out in the Agony of his Spirit.

If thou get this broken heart into thy breast; thou shalt bring downe the glorious maiesty of heaven; God Almighty with his chaire of State to sit in thy soule; for hee hath two habitations.

1. In heaven.

2. In an humble heart.

Get this, and get all. Thou gettest true title and interest unto the passion of *Christ*, and all the comforts in the booke of God; the promises both of this life, and of that to come.

Get an outward bewayling with heart-



heart. piercing confession : where

Consider first the practise of the Saints : *Helpe.*  
of God.

They powred out teares as men doe  
water out of Buckets.

*1 Sam. 7.*

Mary washed Christs Feet with her  
Teares.

*2.*

The Publican stricke on his breast  
with a sorrowfull acknowledgement of  
his sinnes.

*3.*

Consider secondly, thy Hands, and  
Eyes, and Tongue, and Heart have beene in-  
struments of Gods dishonour ; therefore by  
rule of proportion, thou shouldst have  
the Workes of thy hands instrumentall  
demonstrations of repentance ; thy eyes  
Fountaines of teares ; thy tongue should utter  
and hart suffer griefe.

*2. Helpe.*

Consider, that for outward things men  
will weep teares, as for deiection from  
high places, losses, crosses, in wife or  
children, as David for Absalom : so it is  
with many, what wringing their hands,  
tearing their haire, bitter crying, &c. Then  
the losse of Christ, who is infinitely bet-  
ter

*3. Helpe.*

ter than husband, wife, childe, or any thing in the world; this, this, how shold it breake thy heart! If all *Jobs* troubles were on thee, and could wring one teare from thee, then one sinne should wring blood from thy heart.

7 *Act.* Get a hatred and aversion in thy will from sinne, considering these helpes.

1 What sinne is in it selfe.

2 How God is provoked with it.

3 How thou art hurt by it.

What sinne is.

1 *Helpe.* Sin in it selfe is fouler than any fiend in hell, because it made that so; as fire is hotter than water that is heat.

2 It's extremely ill, nothing comes neare it. I consider of sinne heere in the abstract, so its a greater ill, than the damnation of a mans soule; for when two ills fight together, that which conquere must needs bee the greater; now when a Man hath lyen in Hell tenne thousand yeeeres, he is as farre from comming out as ever; for the eternall duration in hell cannot expiate sinne.

Its



Its most infectious. It's compared to  
a Leprosie; for,

The first sinne that peeped into the  
world, stained the beauty of it; no sooner  
sinne was committed by Adam, but the  
Starres seemed impure in Gods sight, the  
beasts were at variance, the earth full of bram-  
bles, and all things cursed.

Secondly, it sowed all naturall, reli-  
gious, and civill actions.

Thirdly, if a man in authority be sin-  
full, all under him will be infected.

Sinne is most filthy, compared to the  
most vile things that can be named, to  
menstruous rags, the vomite of dogges,  
&c. Nay, not any dirt, or filthy thing,  
can staine a Swine-beame; but sinne stains  
a more glorious creature, which is the soule of  
man.

Sinne is of that hellish nature, that it  
drawes out, and takes in to it selfe the  
wrath of God.

Sinne is full of cursed consequences:

**Privative.**

**Positive.**

1. Privative, losse of Gods favour ; the blood of Christ ; the guard of Angels, peace of conscience, &c.

2. Positive, it brings al misery Spirituall ; hardnesse of heart, blindnesse of minde, horreur of conscience, despaire, &c. With all temporall losses and Crosses beere, and heereafter Eternall torments both of soule and body.

3. Help.

God is provoked with it.

Each sinne is the onely obiect of Gods infinite hatred. His Love is diversified to himselfe, his Sonne, the Angels, the creatures ; but his Hatred is confined onely to sinne. What infinite of infinites of hatred hast thou upon thy Soule, with all thy sinnes, when each sinne hath the infinite hatred of God upon it ?

2. Each sin is against the Maiesty of that dreadful Lord of Heaven and earth, who can turne all things into Hell, nay, Heaven and Hel into nothing by his Word. Now against this God thou sinnest, and what art thou but Dust and Ashes, a bagge of filth and flegme, and al that's naught



naught? And what is thy life, but a span,  
a bubble, a dreame, a shadow of a  
dreame? And shall such a thing offend  
such a God?

Every sinne strikes at the glory of Gods  
pure eye.

Sinne is that which killed his Sonne;  
the least sin could not be pardoned but  
by *Christs* carrying his heart blood to his  
Father, and offering it for sinne.

Each sinne is an offence to all his mer-  
cies. This aggravated the sinne upon *Eli*;  
*1 Sam. 2. 29. David, 2 Sam. 12. 8, 9. &c.*  
Mercy is the most eminent Attribute of  
God, and therefore the sinne against it is  
the greater. What therefore are our sins  
in the time of the Gospell?

Consider how thou art hurt by it; 3 *Helpe.*  
for

Each sinne kills thy soule, which is better  
than the world.

*Matth. 19. 26*

Each sinne, bring it never so much  
pleasure in the committing, leaves a  
threefold sting;

Naturall.

Tem-

2 Temporall.

3 Immortall.

1 Natural, after worldly pleasure comes melancholy; properly cyther because it lasted no longer, or they had no more delight in it, &c. That as all Waters end in the salt Sea: so all worldly ioyes are swallowed up in Sorrows bottomlesse gulfe.

Temporall; there's labour in getting, care in keeping, and sorrow in parting with worldly goods.

3 Immortall; God will call thee to iudgement for it. Each sinne robbes thee of aboundance of ioy and comfort. VVhat a vaste difference doe wee see in conquering Sinne, and being conquered by Sinne? As instance in Ioseph and David; the one raised after his Conquest to much Honour; the other scarce enioyed one good day after hee was conquered; but as Ezekias, walked heavily in the bitternesse and anguish of of his soule all his dayes. As some Divines have sayd of Guliacius and Spira, the one is honour'd in Calvins Epistles for ever: the other af-  
ter



ter his backsliding lived a while in exquisite horror, and after dyed in despair.

Thy owne conscience will accuse thee one day for every sinne, though now it seemes hid to thee; and thy conscience is more than a thousand witnesses; therefore thou wilt certainly be overthrowne.

For the sins which peradventure thou livest now in, and accountest but petty and veniall, many poore soules are at this instant burning in hell for; what misery & hurt then attends on thee for the same?

Get a strong reasoning in thy minde against sinne: as first, these three grand reasons.

The horror of hell; Therefore Christians wrong themselves, that will not use this as a motive; the unquenehable wrath of God shall feede upon thy soule if thou committest this sinne.

The ioyes of heaven; I shall dwell with God for ever, if beleeving, I make con-

H science

4

5

3 47.

Reas. 1.

Reas. 2.

science of every sinne, as an evidence and fruit of saving Faith.

Reas. 3.

And above all, the glory of God: if Gods glory and the Damnation of our soules were in a ballance, his glory should preponderate and prevaile, while we preferre Gods glory above our owne salvation. *Moses* and *Paul* would have done that, although we cannot seeke it, but in and by our salvation, as the means is subordinate to the end.

Secondly, from euery Line in Gods Booke:

His attributes, as

1. His Iustice.

2. His Mercy.

1. His Iustice to terrifie sinners.

2. His Mercy to allure us to him.

3. His Iudgements.

4. His Promises.

Thirdly, from logicall places: (see *Rogers* on Meditations, and a booke called *Dauids Repentance* by *Samuel Smith*, and in each particular consider seriously of thy sinne.)

1. The



- |                    |   |                    |
|--------------------|---|--------------------|
| 1. The definition. | } | 5. The Subiect.    |
| 2. The Division.   |   | 6. The Adiunct.    |
| 3. The Causes.     |   | 7. The comparison. |
| 4. The Effects.    |   | 8. The contrary.   |

Fourthly, from severall places of the holy Scripture.

From examples in Scripture: *How shall I do this, and sin against God?* saith Ioseph. 1

From your former estate; *Yee were darknesse, but now yee are light,* &c. 2

From the end of all things; *Seeing all things must be dissolved, what manner of men ought we to be?* 3

Fiftly, from thy selfe.

Thy soule is immortall, all the Divels in hell cannot kill it. 1

Thy body is fraile, all helpes cannot long uphold it. 2

Sixtly, from Christ.

Looke upon him weeping, nay bleeding on the Crosse, and saying thus; *Sinne brought me from the bosome of my Father to die for it.*

Seaventhly, from the incomprehensi-

ble excellency of God, against whom thou sinnest.

9 *Act.* Get a sincere opposition in thy life to sinne.

Helpes thereto.

1 *Helpe.* When any bait of Sathan, or old companions would allure thee to sinne, take this *dilemma*.

Either I must repent, and then it will bring more sorrow than the pleasure did good, or not repent, and then it's the damnation of my soule.

2 *Helpe.* Consider thy madnesse, which layest most desperately in one scale of the Balance Heaven, the favour of God, the blood of Christ, and thine own soule: in the other, a little dung, pelfe, base lust, &c. And lettest this over-sway, which bringeth rottennesse to thy bones, perhaps losse of thy good name, &c.

3 *Helpe.* And that thou mayst yet be further armed to withstand the assaults of thy three grand enemies, the *world*, the *flesh*, and the *devill*, which dayly seeke the destruction of thy soule: consider these twelve Antidotes:

Con



Consider the shortnesse of the pleasure of *sinne*, with the length of the punishment; the one for a moment, the other everlasting.

Consider the companions of *sinne*; for one sin never goes alone, but being once entertained, it sets all the faculties of the soule also in a combustion; and so procures a spirituall iudgement, if not temporall, upon estate and person.

Consider, thy life is but a span, a breath, a blast soone gone: now if we had all the pleasure in the world, yet being so soone to loose it, it's not worth esteeming.

Consider, *sinne* causeth us to lose a greater good than that can be, as the favour of God; interest in Christ; guard of Angels; right to the creatures, &c.

Consider the uncertainty of Repentance; thou mayest never have motion to repent after thou hast sinned, and so art damned.

Consider the nearnesse of Death to thee; some have lived out above halfe their time, others almost all of it; yong

and old die suddenly many times.

7 Consider one moment in hell, will be worse than all the pleasure in the World did good, though it should have lasted a thousand yeares twice told. So on the contrary, one moment in Heaven doth more good than all the hardnesse and paines in good duties, or persecution for them did hurt.

8 Consider the dignity of thy Soule; it's more worth than a World. Lose it not then for any sinne.

9 Consider the preciousnesse of a good Conscience, which is a continuall Feast. This thou lovest by sinne.

10 Consider, thou sinnest against a World of mercies, which God hath sent to thee, as to soule, body, good name, estate, and others, that belong to thee.

11 Consider, nothing can wash away any sinne, but the blood of Christ. And wilt thou now pollute thy selfe againe, as it were to have him kill'd afresh to wash away thy sinne?

12 Consider, the auncient Martyres, and Worthies



Worthies, who chose rather to burne at a stake, than they would sinne; and wilt thou so easily be drawne to it, or rather runne to it? *Anselme* sayd, if the flames of Hell were on the one side, and sinne on the other, I would chose rather to lie in those flames than *sinne*: And many others would rather bee torne in pieces limbe by limbe with wild horses. Wee have as precious meanes as they, and if our hearts were as good, we should have the like affections.

Get a sincere grieving that thou canst 10 *Act.*  
do these things no better, as considering,

Though thou hadst a thousand Eyes, 1.  
and couldst weepe them al out, and shed rivers of teares, and a thousand hearts to burst; yet all were not sufficient for the least *sinne* or vanity, either of the eye or heart. How much more when our hearts are barren and dry, had wee neede to labour for this sorrow?

Considering when thou hast made the 21  
best prayer, or watched most diligently over thy self, for the right and due sancti-  
fication

fication of the Sabbath, or spent thy  
selfe in a day of humiliation; thou hadst  
need to cry and burst thy heart againe  
for the imperfections and faylings  
thereof.

3 In this sorrow, that thou canst per-  
form good duties no better, weave up  
the web, whats lacking in any of the rest,  
here make it up; and to incourage thee,  
thou hast this happines ioyned with it,  
that though thy griefe be small, if it be  
true, to cause thee to sell all: that is, to  
part from every sin for Christ, and take  
him as a husband and a Lord, both for pro-  
tection, and government. Then by the  
bedesent of all Divines, it is godly sorrow,  
and certainly accepted in Christ.

**FINIS.**

18 Considering when thou hast made the  
yungillib from bed new, or new fl  
every day for the light and the sancti-  
fication



A  
THREE-FOLD  
TREATISE:

Containing the

SAINTS { *Sure and perpetuall* GUIDE,  
          *Self-enriching* EXAMINATION,  
          *Soule-fattening* FASTING.

OR,

MEDITATIONS, Concerning the  
WORD, the Sacrament of the LORDS  
SUPPER, and FASTING.

BY

The Labours of that late Reverend, and Learned  
Divine, Master ROBERT BOLTON, Bache-  
lour in Divinitie, and sometimes Preacher  
of Gods Word at Broughton in  
*Northampton-shire.*



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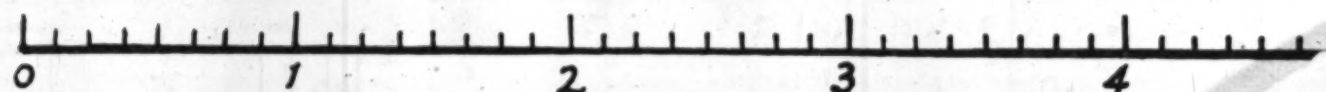
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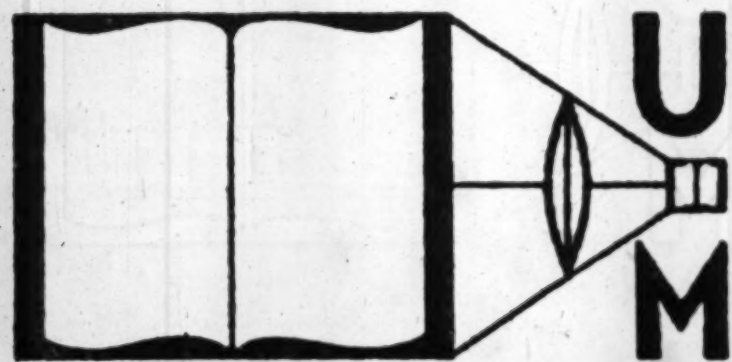
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